

[PART 2 (PREVIEW)]

CANESADOOHARIE™

or

How Many Historians Does It Take...

CANESADOOHARIE;

or,

“How many historians does it take, to....”

[PART 2]

compiled by

T. Derby

Although the 'title' is obviously intended to evoke the denigrating “joke”,

“ How many (so-and-so's) does it take, to change a light-bulb? ”

but in this instance, the question is more specifically:

How many 'historians' does it take, to irreparably change “*history*”?

The following exposé (Part 2) reveals how the false 'historical' attribution of the “Indian” place-name, “*Canesadooharie*”, evolved over a fairly short time, (ultimately causing that name to be 'officially' assigned to the wrong place).

(Reiterated from 'PART 1')

"Canesadooharie" -- a very real 'place'; but, was it a real 'word' ?

The thrilling true-story about the "Canesadooharie" (as originally told by the same man who actually experienced it), is basically this:

In the year 1755, 18-year-old James Smith was captured from Pennsylvania, by Native-American "Indians", and he was brought to live among their tribe in Northern Ohio. (The custom of this tribe was to forcefully adopt a young Caucasian male, as a replacement for an "indian" warrior who had been killed in battle against the incoming "white" settlers.)

For several years, Smith continued to live near Lake Erie as a member of that tribe, until 1759, when he finally found an opportunity to safely return back to his original home.

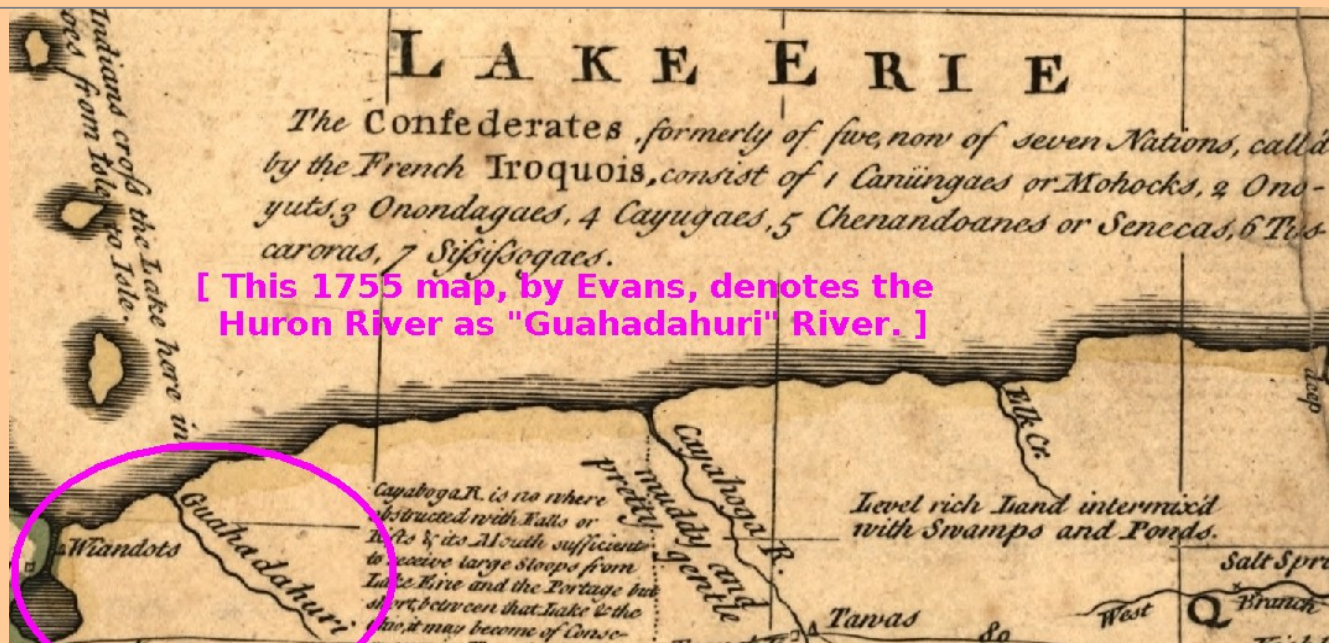
Smith had previously been well-educated for that time-period -- and he even jotted notes about some of his many experiences, into a journal, while he was here.

Much later (in 1799) he published a very detailed account about those adventures --- in which he stated that part of his time here in "the northern Ohio-country" was spent near a river which he calls only the "*Canesadooharie*" (that word being merely his own phonetic version of a Native-American spoken-word). Unfortunately, within that well-written published narrative, Smith failed to include an 'English' translation of that phonetic word.

Subsequently, the decision by the later '*historians*' to unquestioningly accept that precise word (exactly-as-written) required their presumption: they could only surmise, that Smith's initial phonetic interpretation had perfectly reflected the true pronunciation; but, more importantly, if Smith's decades-later published version had equally duplicated it accurately, phonetically.

However -- a fact which makes those historians' presumptions somewhat doubtful: that word, "*Canesadooharie*", does not seem to appear in any other documents from that basic time-period --- despite, that there were other non-native visitors who began arriving to this area during that same time --- and who also kept a written-record of their own experiences here.

But, there was a similar word denoted, in the year '1755' (by one of those other visitors): " *Guahadahuri* ". And -- although that word was also merely a phonetic interpretation of a Native-American word --- the river "Guahadahuri" has been attributed as definitely referring to present-day 'HURON RIVER' {see map, below}. Therefore, was the "Gu - a - ha - da - hu - ri", the same river as the "Can - es - (h)a - doo - ha - rie"? Are those two words similar enough, to at least consider that they might have been based upon the same original Native-American word --- but, as independently heard, and later 'published' independently, by two different people? (Additional evidence indicates that both words indeed refer to the Huron River. But it may never be known, for certain, which of those words was more "phonetically authentic", to the actual Native-American word.)



----- James Smith's specific details about the “Canesadooharie” River

After he was captured in Pennsylvania, Smith was taken to east-central “Ohio-country”, to a Native-American village which Smith calls “Tullihass”, (described as being just east of the mouth of the Mohican River, near present-day Walhonding, Ohio). He remained in that general area for a while with his captors, until they assigned him to accompany one “Indian” from there to Lake Erie.

Here is their route, as reported by Smith:

" We proceeded up the west branch of Muskingum" [meaning, Mohican River] ... "to the head-waters of the west branch of Muskingum" [meaning, Black Fork of the Mohican River] "and from thence, to the waters of Canesadooharie" ... " We came to lake Erie about six miles west of the mouth of Canesadooharie"... ... "We encamped on a run near the lake"... "the next morning, the lake was only in a moderate motion, and we marched on the sand along the side of the water." " in the afternoon, we came to a large camp of Wyandots, at the mouth of Canesadooharie"....
[And, after about a week of being at the river's mouth] *"we all embarked in a large birch bark canoe. This vessel was about four feet wide, and three feet deep, and about five-and-thirty [35] feet long --- and though it could carry a heavy burden --- it was so artfully and curiously constructed, that four men could [potentially] carry it several miles"... ... "We proceeded up Canesadooharie a few miles and went on shore to hunt; but to my great surprise, they carried the vessel (we all came in), up the bank, and inverted it (or, turned it bottom-up), and converted it to a dwelling-house, and kindled a fire before us to warm ourselves by, and cook. With our baggage and ourselves in this 'house' we were very much crowded; yet, this little house turned off the rain very well."... [And, in that same manner] "We kept moving and hunting up this river, until we came to the falls" ["12' to 15' ft. high" and "nearly perpendicular"] "where we remained some weeks"... ... "From the mouth of this river, to the falls, is about five-and-twenty [25] miles."*

{ cont. }

[The 12'-15' high waterfall seems to have been merely a brief 'stop', along their standard route to get to their winter camp site (which Smith roughly estimates to have been about 22 miles east of these “falls”, and alongside a different river); but the remainder of that route, between the two rivers, was on-foot.]

“They also buried their large canoe in the ground, which is the way they took to preserve this sort of a canoe in the winter season.” “Because we had at this time no horse --- everyone got a pack on his back, and we steered an east course about twelve miles, and encamped. The next morning we proceeded on the same course about ten miles, to a large creek that empties into lake Erie, betwixt Canesadooharie and Cayahaga.”

(Smith additionally affirms that their purpose for migrating to their winter site, was to be fully prepared there by late-winter, when the maple-tree sap could be collected and made into maple-sugar.)

Based upon Smith's clues about their winter location, it would seem to have been somewhere along the Vermilion River (perhaps near current-day Wakeman or Clarksfield, Ohio).

Several Vermilion River areas were still being utilized for sugar-making purposes every winter, until the early-1800s, by other small groups of Native-Americans.

According to reports from later pioneer-settlers who began to permanently inhabit these areas:

“The last time they visited the place, was in the spring of 1827. They left everything; evidently expecting to return, but they never came again. Their [sap] troughs were carefully packed up inside the huts; the doors were tightly closed, and a stick placed against each one, signifying that no one was at home.”

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[The (annotated) text of Col. James Smith's own narrative is included within

PART 1 of
CANESADOOHARIE;

or,

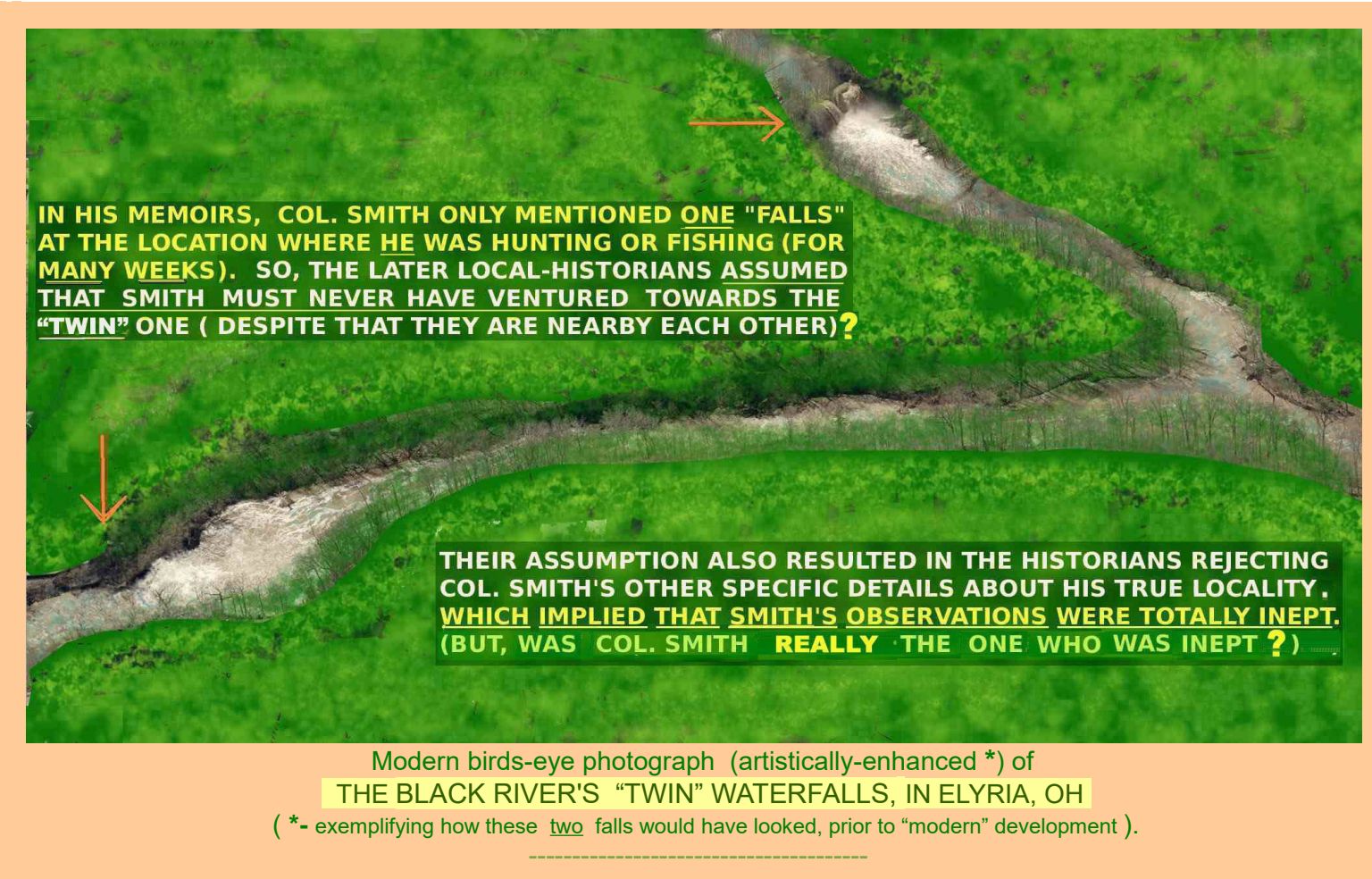
“How many historians does it take”]

CANESADOOHARIE;
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“How many historians does it take, to....”
[PART 2 (PREVIEW)]

So ---- *how many “historians” does it take*

**ON THE NEXT THREE PAGES, ARE IMAGES OF THE ' FALLS' THAT
19th -CENTURY “*LOCAL-HISTORIANS*” (AND MOST OF THE 20th -CENTURY ONES ---
AND EVEN STILL SOME OF THE 21st -CENTURY ONES) ODDLY ATTRIBUTED AS BEING
THE SAME “FALLS” WHICH COL. JAMES SMITH EXPERIENCED IN THE 1750s.**

[BUT, IF --- AFTER READING COL. SMITH'S OWN WORDS (IN “PART 1” of this series)
--- IF **YOU** DISAGREE WITH THOSE “HISTORIANS” ---- PLEASE DON'T HESITATE TO
EXPRESS YOUR OBJECTIONS AT EVERY OPPORTUNITY. (BECAUSE, '*HISTORY*'
TRULY BELONGS TO THE 'PUBLIC' --- NOT MERELY TO JUST A FEW, “*HISTORIAN*” ELITISTS).]

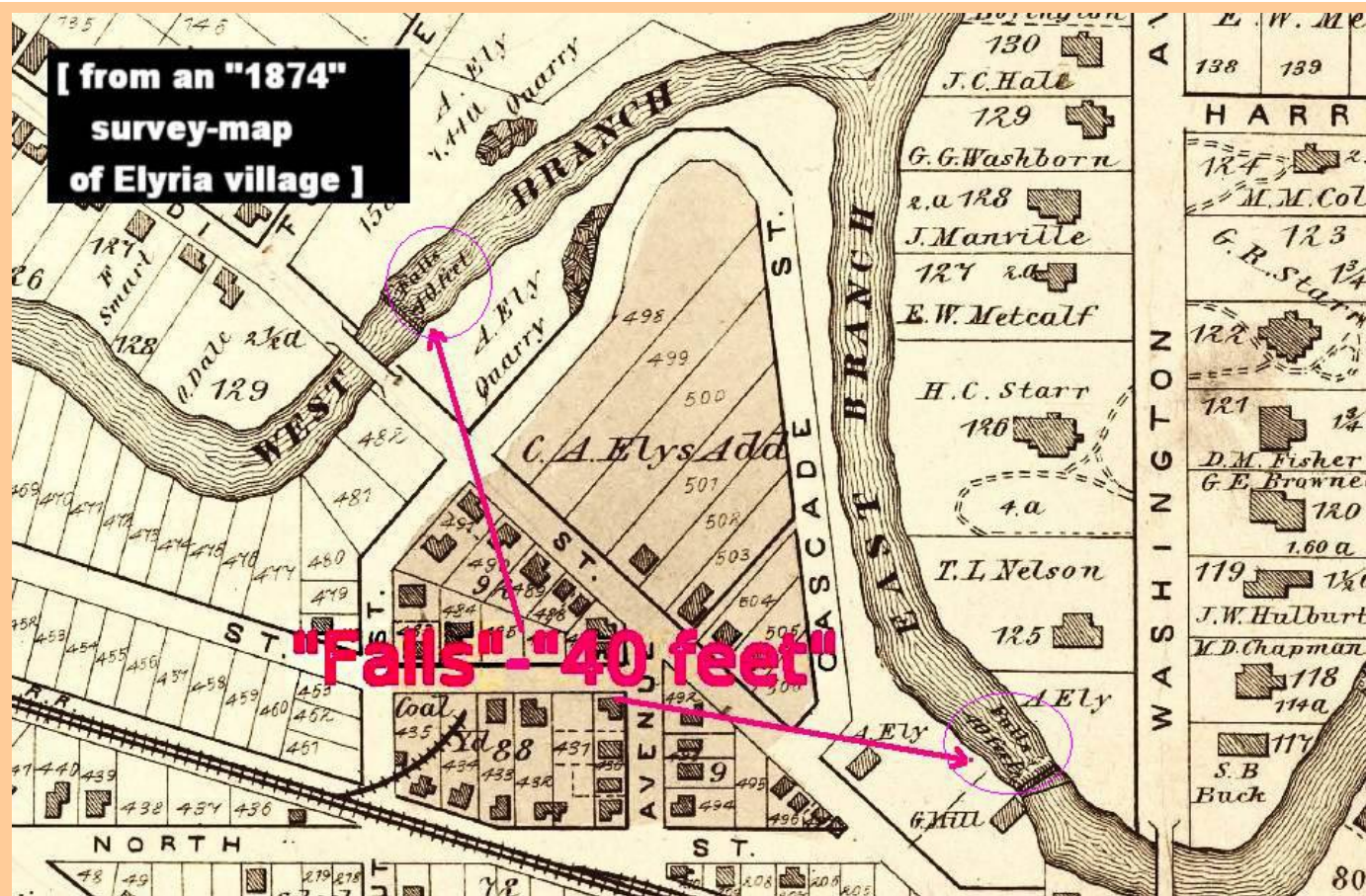


IN HIS MEMOIRS, COL. SMITH ONLY MENTIONED ONE "FALLS" AT THE LOCATION WHERE HE WAS HUNTING OR FISHING (FOR MANY WEEKS). SO, THE LATER LOCAL-HISTORIANS ASSUMED THAT SMITH MUST NEVER HAVE VENTURED TOWARDS THE "TWIN" ONE (DESPITE THAT THEY ARE NEARBY EACH OTHER)?

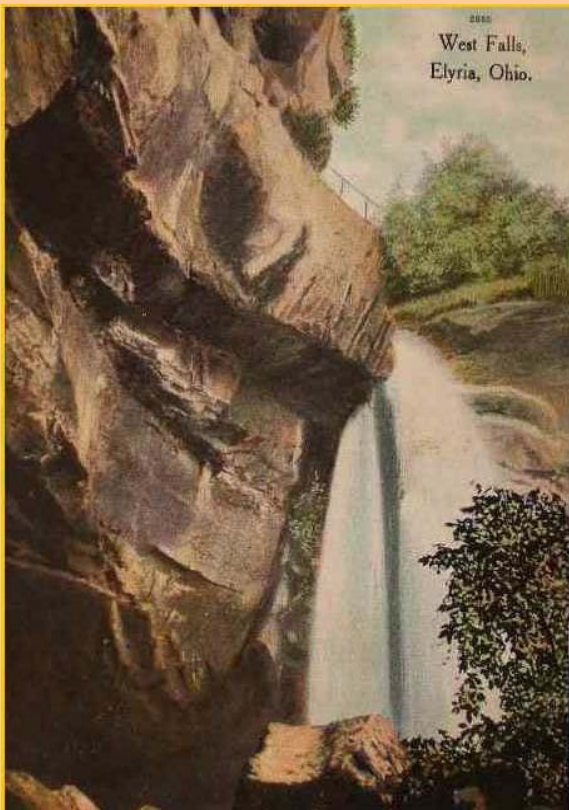
THEIR ASSUMPTION ALSO RESULTED IN THE HISTORIANS REJECTING COL. SMITH'S OTHER SPECIFIC DETAILS ABOUT HIS TRUE LOCALITY . WHICH IMPLIED THAT SMITH'S OBSERVATIONS WERE TOTALLY INEPT. (BUT, WAS COL. SMITH **REALLY** THE ONE WHO WAS INEPT ?)

Modern birds-eye photograph (artistically-enhanced *) of
THE BLACK RIVER'S "TWIN" WATERFALLS, IN ELYRIA, OH
(*- exemplifying how these two falls would have looked, prior to "modern" development).

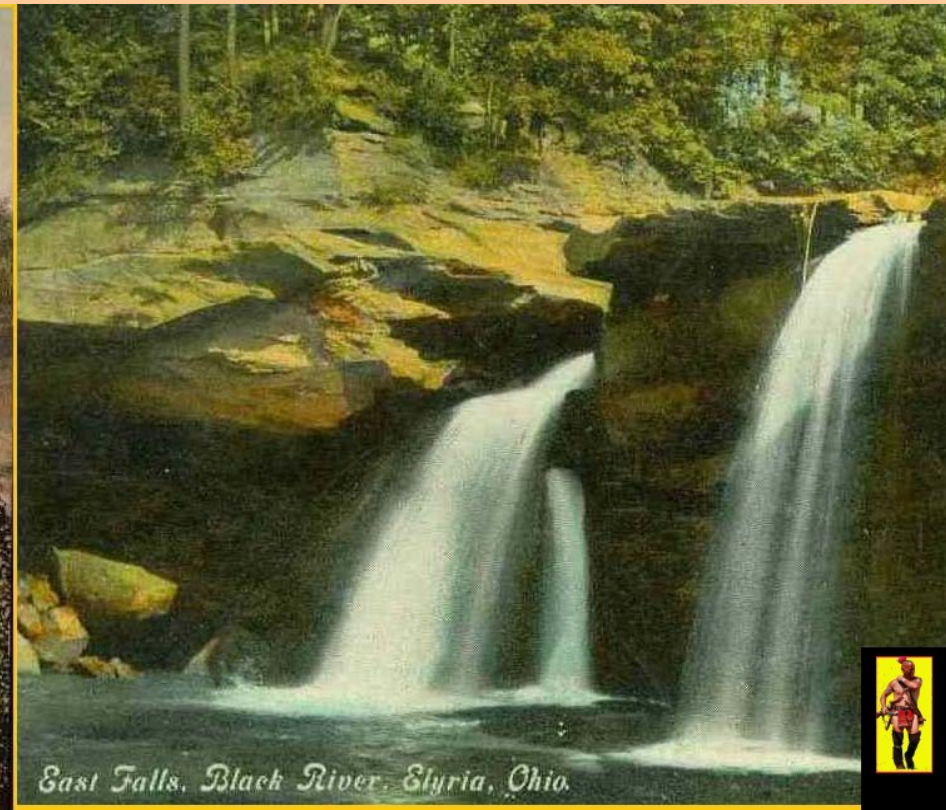
[from an "1874"
survey-map
of Elyria village]



The '1874' professional survey map denotes both of these "falls", "40 feet" high; (not "12 to 15 feet").



"WEST FALLS"



CIRCA - 1909 POSTAL-CARDS

"EAST FALLS"



6' man ^

If an (approx.) six-feet-tall guy encountered either one of those impressive, (perpendicular), 40-feet high falls --- would he truly think that they are merely twice his own height ??....

..... or would he instead accurately describe the much smaller (random) “falls”, below , as being “about twelve or fifteen feet” in height, (and “nearly perpendicular”).



[approx. 6 ft.-tall guy ^ --- as a height comparison to approx. 12 ft. high and “nearly perpendicular” falls, located elsewhere.]
(Therefore, there must have previously been “falls” similar to that one, somewhere on the HURON RIVER.)

The rest of (future) Part 2 of this exposé, will detail additional information about the true “Canesadooharie” (Huron River); including facts as told by other frontiersmen (etc.), who also experienced it during the same time-period as Col. James Smith.

But, this “Canesadooharie” myth is merely one of many -- that *local-historians* (and, likewise, the “*historical societies*”, etc., of which they associate), have perpetuated (and continue to promulgate) to the 'public'. And, even worse, many of these myths have been permanently inscribed onto “*historical marker*” plaques --- thereby, in many cases, causing the myths to be the predominant “history” most widely-seen by the general-public. Therefore, another sequel (**Part 3**) to this series, is also in-the-works. Here are just few samples of additional myths which need to be elucidated (and, hopefully, ultimately rectified by public-demand) :

THE MYTH OF THE “BENAJAH WOLCOTT KEEPERS HOUSE”;
(and also the myth of the “Benajah Wolcott cabin” of the War-of-1812)

THE MYTH OF THE “GREAT” BLACK SWAMP.

THE MYTH OF THE “CONNECTICUT” OWNERSHIP OF THE LAKE ERIE ISLANDS

AND MANY MORE MYTHS --- SOME OF WHICH HAVE BEEN PERMANENTLY “INSCRIBED”
ONTO METAL, (ON LOCAL, PUBLIC MARKER-PLAQUES), AND ON STONE (“GRAVE-MARKERS”*)).

[*- Also see (***Blockhouses and Militiamen of the***) “***FIRE LANDS***” IN THE WAR-OF-1812
for several examples of some of “The New Hunch-Stones of (Old) Huron County”, etc.]